

145,
A Funeral
S E R M O N
Occasion'd by the
D E A T H
O F

Mr. **JOHN LAWES** Jun.

Preach'd in *Little Wildstreet*, Dec. 23.
1716.

By **THOMAS HARRISON**.

L O N D O N, K

Printed, and Sold by J. CLARKE at the Bible
and Crown near the *Poultry*, E. MATTHEWS
at the Bible in *Pater-noster-Row*, and W. LIKELY
by the Horse-Guards at *Whitehall*. 1717.

(Price 4d.)

W. Musgrave.



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[REDACTED]
TO

My Respected FRIEND,
Mr. JOHN LAWES.

S I R,

THO I study'd the following Discourse
without the least Thought of its being
made publick; and tho I am very
sensible that the Judicious Criticks
may see many Faults in it, and that the ill-
natur'd Pretenders to Criticism will endeavour
to find more, whose chief End in reading such
Composures, is to censure them: yet I could not
deny your importunate Request, when you signi-
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The Dedication.

fy'd that it was likely to be serviceable to your Friends in the Country, who were the Acquaintance of your deceased Son. It is needless to take any notice of your Loss here, or to put you in mind of those Provisions God has made for your Relief under this sad Providence: I hope you may meet with something in the following Sermon, which thro the Divine Blessing upon it may be useful in this respect. I shall only therefore desire your Prayers may meet mine at the Throne of Grace, That this Discourse, how mean soever, may be useful for promoting the Honour of God, and the Redeemer, and the Welfare of Souls, being impress'd by the Ever-blessed Spirit upon the Hearts of those that shall read it. I remain,

S I R,

Your Sincere Friend,

And Humble Servant,



Tho. Harrison.

Funeral Sermon

On the Death of

Mr. John Lawes Jun.

JOB XIV. 1, 2.

Man that is born of a Woman, is of few Days and full of Trouble.

He cometh forth like a Flower, and is cut down: he fleeth also as a Shadow, and continueth not.

THESE Words are part of a Reply which Job made to Zophar the Naamathite, one of the three Friends that came to condole with him under his uncommon Affliction; even when the Providence of God had consum'd his worldly Substance, and depriv'd him of his beloved Children, yea when he

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was smitten with sore Boils from the Crown of his Head to the Sole of his Foot. I shall not at present inquire how the Text stands connected with that part of the Speech which is contain'd in the preceding Chapter: You may easily perceive that in these two Verses we have an Assertion, and an Amplification of the first Branch of it.

1. We have an Assertion laid down, *ver. 1. Man that is born of a Woman, is of few Days, and full of Trouble.* The Subject of this Proposition is *Man that is born of a Woman*: that is, every Man; even the Saviour himself was not excepted: But concerning him it might be said, even in a peculiar sense, that his Days were few, and full of Trouble. He appear'd but a little while on the Stage of this World, if we compare his Life with the Lives of some others: And such heavy Burdens were laid upon him, as never were borne by a mere Creature. That which is prædicated concerning Man, is, that he *is of few Days, and full of Trouble*: He is to continue but a little time upon Earth; and whilst he lives here, he is expos'd to a Variety of Infelicities.

2. We have the Amplification of the former part of the Assertion, *ver. 2. He cometh forth like a Flower, and is cut down; he fleeth as a Shadow, and continueth not.* These words are an Enlargement upon this Proposition, That Man, who is born of a Woman, is of few days. It is illustrated by two Similitudes: Man, on the account of the Shortness of his Life, is said to be *like a Flower that cometh forth, and is cut down*: Which words are applicable to Man in general, but more especially to those who are taken off in the Prime of their days. Moreover, Man, on the account of the Brevity of human Life, is said to flee

as a Shadow: And then the same thing is asserted in synonymous Terms in the Close of the Text; *And continueth not*: He maketh no stay in this World.

From the Account which has been given of the Words, 'tis evident that the Substance of them is contain'd in these two Propositions:

First, That the Duration of natural Life is short. And,

Secondly, That Man during this short Life is expos'd to a Variety of Troubles.

First, The Duration of natural Life is short. Now in discoursing on this Proposition, I shall, *1st*, explain it; and, *2ly*, mention several other Scriptures that may serve for the Confirmation of this Truth, asserted in the former part of the Text.

1st, I shall explain this Assertion, That the Duration of natural Life is short. Now in order to this, we must observe that the Ideas of Length and Shortness are merely relative: for we acquire them by comparing one Thing with another, when we apply the words to Extension; and one Time with another, when we apply them to Duration. So that if we say Man's Days are few, 'tis with regard to some other Duration which we have in our Thoughts, and which we compare with natural Life. Now Man's Days in this World are few, when compar'd with the Length to which they would have been protracted, if he had not revolted from his Maker; when compar'd with the Duration of natural Life before the Flood; and when compar'd with the Duration of our Existence in the eternal World.

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(1.) Man's Days are few compar'd with the Length to which they would have been protracted, if he had not revolted from his Maker. When *Adam* was form'd by his great Creator, there were no Seeds of Corruption in his Body, no jarring Principles that tended to Dissolution. As he was fearfully and wonderfully made, a very beautiful Creature, tho taken from the Dust of the Ground ; so his Body and Soul should for ever have remain'd in the Bonds of an intimate Union, if he had persever'd in his Obedience till his State of Probation was ended: He should then have eat of the Tree of Life, and eating of that should have liv'd for ever. But by one *Man Sin* has entred into the World, and Death by Sin ; and so Death has pass'd upon all Men, for that all have sinned. Rom. 5. 12. Now certainly the longest Life, which has an end, may properly be term'd short, when 'tis compar'd with an endless Duration.

(2.) Man's Days are few, if we compare them with the Time of Life before God was provok'd to destroy the World by a Deluge. We are inform'd by the Divine Historian, *Gen. 5. 27.* that *Methuselah* liv'd Nine Hundred Sixty and Nine Years ; and in the same Chapter we have an Account of several others, whose Lives were little shorter. Whereas the Psalmist in his time made this Observation, *The Days of our Years are Threescore and Ten, and if by reason of Strength they be Fourscore, yet is their Strength Labour and Sorrow ; for it is soon cut off, and we flee away.* See *Psal. 90. 10.*

(3.) Man's Days in this World are few, compar'd with the Duration of his Existence in the eternal World : The Soul remains unhurt after all the Assaults of the King of Terrors, and exists

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exists in the World of Spirits, exercising all its rational Powers, notwithstanding 'tis separated from the Body, and that lies rotting in a Bed of Dust; and not only so, but Man is ordain'd to a Life of eternal Happiness or Misery in his whole Person, which shall commence from the Great Day of Account: *For the Trumpet shall sound, and the Dead shall be rais'd incorruptible.* All the Bodies of the Good and the Wicked shall be restor'd by the Power which at first made them, and enter into a State of Reunion with their Souls, in order to the Enjoyment of God, or the suffering under his Wrath for evermore. Our blessed Lord, speaking of the last Day, says, *The Hour is coming, in the which all that are in the Grave shall hear his Voice; i. e. the Voice of the Son of Man, unto whom all Judgment is committed: and shall come forth, they that have done Good to the Resurrection of Life, and they that have done Evil to the Resurrection of Damnation: See John 5. 28, 29.* And that this Life and this Damnation spoken of shall last for ever, is evident from *Mat. 25. 46. These shall go away into everlasting Punishment, but the Righteous into Life eternal.* Now such a Difference there is between the Life of Man on Earth, and that Existence which is appointed to him in the other World, that comparing these together, we may justly affirm concerning the former, that his Days are few. But tho it may be said concerning all Men, that their Days are few, in the foremention'd respects, yet there is a remarkable Difference between the Lives of some and of others: Some are cut off in their most tender Years; they take a Turn or two upon the Stage of this World, and then make their final Exit: They are like the Flower that is nipp'd as soon as ever it be-

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gins to bud, and never comes to Maturity, like the Fruit that is blasted by the Wind whilst it is yet in the Blossom: Others are spar'd for a longer time, are continu'd in the World till they arrive at their full Strength, and then drop off in the Prime of their Years. The God of their Lives, in whose hands their Times are, by some Disease or Disaster, stops the Breath of their Nostrils, when there was a Prospect of their longer Continuance in the World. It may be said of them, as *Job* says concerning the Person of whom he speaks, *Chap. 21. 23, 24. viz.* that they die in their full Strength, and when their Bones are moisten'd with Marrow. Others again experience the Exertion of an Almighty Power to uphold their Souls in Life, and to keep their Feet from falling till they arrive at a good old Age; their Lives are protracted till they are come to the end of that Time which the Psalmist calls the Days of the Years of Man's Life, in the fore-mention'd 90th Psalm, *ver. 10.* They are spar'd, till by the length of their Time their vital Moisture is dry'd up: So that tho it may be said concerning all Men, their Days are few, there is a considerable Difference between the Lives of some and others. I proceed now,

2ly, To mention several Scriptures, which set forth to us the Brevity of human Life, and which do both confirm and illustrate the former part of my Text. See what *Job* says, *Chap. 7. 6, 7, 8.* *My Days are swifter than a Weaver's Shuttle, and are spent without Hope. O remember that my Life is Wind! Mine Eye shall no more see Good, the Eye of him that seeth me, shall see me no more; thy Eyes are upon me, and I am not.* See also *Chap. 9. v. 25, 26.* of this Book: *Now my Days are swifter than a Post, they flee away, they see no good; they are*

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are passed away as the swift Ships, and as the Eagle that hasteneth to his Prey. The same thing the Psalmist instructs us in, *Psal. 39. 4, 5. Lord make me to know mine End, and the Measure of my Days what it is, that I may know how frail I am. Behold, thou hast made my Days as an Hand's Breadth, and mine Age is nothing before thee: Verily, Man in his best Estate is altogether Vanity.* Once more, the Shortness of Life is what the Apostle James speaks of, *Jam. 4. 14. For what is your Life? it is a Vapour, which appeareth for a little time, and then vanisheth away.*

Secondly, Man is expos'd to a Variety of Troubles during this short Life. This is a Truth to which we must readily assent: For whether we look behind or before, to the right hand or to the left, we can't but observe that Man is born to Trouble, as the Sparks fly upward. And therefore all I shall do under this Head of Discourse, shall be,

1st, To enumerate the Troubles of a mortal Life.

2^{dly}, To show you whence it comes to pass, that Man's Days are full of Trouble.

3^{dly}, To consider wherefore the All-wise God has order'd it to be so.

1st, I am to enumerate the Troubles of a mortal Life.

(1.) Men are oftentimes in trouble on the account of those Infirmities to which their Bodies are subject. Some have very frequently occasion to say as the Psalmist does, *Psal. 118. 18. The Lord hath chastened me sorely.* They are the greatest part of their Lives taught the Worth of Health by the want of it, having Week after Week, yea Month after Month, wearisom Days

and Nights appointed for them. And others, who are of a more healthful Constitution, at some times feel those Seeds of Mortality working in their Bodies, which will at last bring forth Death: They have some Notices of their last and great Change, and by the shaking of their earthly Tabernacles are put in mind of the time when they must be level'd with the Dust. There are innumerable Diseases by which the Life of Man is for a time embitter'd, and at last destroy'd.

(2.) Men are oftentimes in trouble on the account of Losses, Disappointments and Straits: Many, to their no small grief, find that Riches deserve the Character which the Apostle Paul gives them, 1 Tim. 6. 17. where he calls them *Uncertain Riches*. Job was the greatest Man in all the East; but the God who gave him his Substance, commanded it away: see the Account you have in the first Chapter of this Book. The *Sabeans* fell upon the Oxen and Asses, and carry'd them captive, and slew the Servants with the Edge of the Sword. The Fire of God from Heaven destroy'd the Sheep, and the Servants that look'd after them. The *Chaldeans* made a Prey of the Camels, and slew the Servants: so that of all the Servants that had the Care of his Oxen and Asses, his Sheep and his Camels, none were spar'd, but the three who were the unwelcome Messengers to bring him the doleful Tidings. Again, others are bewailing their Disappointments in particular Affairs: They had laid, as they thought, a very sure Scheme, and had pleas'd themselves much with the Prospect of Success: But the Supreme Governour of the World blasted their Hopes, and render'd their Contrivances vain. Others again are expos'd to the Hardships of a pinching Poverty: Many who are rich

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in Faith, are poor in this World, have nothing beforehand, and know not what Measures to take in order to their acquiring the bare Necessaries of Life.

(3.) Sometimes Men are conflicting with Troubles of a spiritual nature. As for wicked Men, they do not always go on in their pleasing Dreams, but are sometimes awaken'd by the Spirit of God, their Eyes are open'd to see the dreadful Precipice on which they stand: They are convinc'd that 'tis a dreadful thing to fall into the hands of the living God, who is a consuming Fire; and they see they are in the utmost danger of having so dismal a Portion assign'd them, as his eternal Wrath. *The Sinners in Zion are afraid, and Fearfulness hath surpriz'd the Hypocrites:* The guilty Wretches tremble when the devouring Flames and the everlasting Burnings are presented to their view. See *Isa. 33. 14.* And as for good Men, they are frequently in trouble on the account of a Body of indwelling Sin, which leads them into Captivity, on account of the Temptations of the Devil, and on the account of the Hidings of God's Face. Concerning the first of these, the Apostle *Paul* complains, *Rom. 7. 24. O wretched Man that I am! who shall deliver me from the Body of this Death?* Of that Trouble which the second occasion'd, the same Apostle speaks, *2 Cor. 12. 7.* where he tells us, that God sent to him a Thorn in the Flesh, and a Messenger of Satan to buffet him, lest he should be exalted above measure. By which Expressions he designs to set forth the Uneasiness and Disquietude of Mind, which the Assaults of the Devil occasion. Of that Trouble which the third, viz. the Hidings of God's Face, occasion'd, the Psalmist speaks, *Psal. 30. 7. Thou hidst thy Face, and I was troubled.*

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(4.) Sometimes the Children of Men are in trouble on the account of their Friends: Our Friends are liable to the same Calamities with our selves, and if we have a cordial Love for them, we can't behold them in Affliction without Concern: *To him that is afflicted, Pity should be shown by his Friend, Job 6. 14.* Our blessed Lord taught us, that we ought to sympathize with the Afflicted, to mourn with those that mourn, as well as to rejoice with those that rejoice. And we find *Job* calls upon his Friends to condole with him, Chap. 19. 21. *Have pity upon me, have pity upon me, O ye my Friends; for the Hand of God hath touch'd me.*

We can't but mourn when they who are dear to us are cast on a sick Bed, when in all appearance they are come to the last Moments of their Lives, when we have reason to fear that we must immediately be separated, and have all our pleasing Society totally interrupted. And while some are mourning over their sick Friends, others are with grief reflecting upon a melancholy Separation as actually made: they are feeding their Sorrow with the Thoughts of those things which endear'd their departed Relatives to them, and which are so many Aggravations of the Loss they have sustain'd.

2dly, I proceed now to show you whence it comes to pass, that Man is expos'd to a Variety of Troubles during his short Life. The various Sorrows of human Life result from the same thing which is the Cause of its short Duration, viz. Sin: *Affliction comes not forth of the Dust, nor does Trouble spring out of the Ground, Job 5. 6.* These things come not by Chance, but they are sent by him who is the Sovereign of the World, the Disposer of all things: and they are the sad Effects

Effects of Sin. Man knew not by melancholy Experience what Grief or Fear meant, but enjoyed a sweet and uninterrupted Calm till he had eaten of the forbidden Fruit. But then his justly-offended Sovereign pronounc'd this heavy Doom upon him: *Because thou hast hearken'd to the Voice of thy Wife, and hast eaten of the Tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the Ground for thy sake: in sorrow shalt thou eat of it all the days of thy Life. In the Sweat of thy Face shalt thou eat Bread, till thou return to the Ground.* Gen. 3. 17, 18, 19. So that Sin has brought into the World all those Calamities, to which the Children of Men are expos'd from their Birth to their Death.

3dly, I proceed to show you wherefore God has order'd it thus in the Course of his Providence, that Man's Days should be full of Trouble.

1. Some Calamities are the proper Punishments of Sin. Of this sort are all the Afflictions which befall finally-impenitent Sinners in this Life: These are the Marks of God's fierce Displeasure, and the sad Forerunners of his eternal Vengeance; a few Drops of that Sea of Divine Wrath, in which their guilty Souls must be for ever tormented.

2. Afflictions are also to some the Means of Salvation: They are sometimes the Means of beginning a Work of Grace in the Hearts of those that are exercis'd with them. Some have by a Fit of Sickness been excited so to number their Days, as to apply their Hearts to true Wisdom. The near View of an eternal World, has put them upon making Preparations for their Abode in it. And tho some have stifled Convictions after their Recovery, and return'd to the evil Ways

Ways they had resolv'd to forsake, yet others have been enabled to retain and improve the Impressions which were made upon their Minds when they were cast upon a Bed of Sickness, and expected every day, yea every hour, the approach of the King of Terrours. Sometimes also the Death of one Person has been instrumental for the spiritual Birth of another: The Survivor has by the Removal of his Friend been effectually prevail'd upon to prepare for his latter End, by Faith in Christ, and a Submission to his Authority. Moreover, Afflictions are instrumental for the carrying on a Work of Grace where it is begun. God designs the real Benefit of his People by all the corrective Strokes of his Rod: Hence we read, that *tho no Chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable Fruits of Righteousness unto them which are exercis'd thereby.* Heb. 12. 11. And 'tis on the account of that Benefit which the People of God receive by Afflictions, that they are stiled Corrections: For as an earthly Parent ought to propose, and does frequently promote the Welfare of his Child by correcting him, so God does always both design and further the Welfare of his Children by all the Rebukes of his Providence. We find *Job* expressing his Faith in God, that he would do him good by the sharp Trials he met with: *When he hath tried me, says he, I shall come forth as Gold;* Chap. 23. 10. *q. d.* As Gold is purified by being put into the Furnace, so my Soul shall be refined, render'd more free from the Dross of Corruption by the severe Providences I have been lately under. And *David* has recorded his own Experience as to this matter, *Psal. 119. 71. It is good for me that I have been afflicted, that I might learn*

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by Statutes. And many choice Fruits are sometimes gather'd off from these Briars of Affliction. The Christian's Troubles are the Means of exercising and improving his Faith in God, his Resignation to him: They are the Means of convincing him how vain all things below are, of weaning him from this present World, and of exciting his Desires after an Abode in that blessed Place, where Sin and Sorrow can never come.

Having finish'd the Doctrinal Part of this Discourse, I proceed now to the Improvement of what has been said.

1st, Since Man's Days are few, and full of Trouble, how great must their Folly be, who confine all their Thoughts, all their Labour, unto that which relates to the present Life? Our Days in this World shall be few at the longest, and full of Trouble at the best. 'Twill soon be said of us, as now it is of our departed Friends, *They are gone, and the Places which have known them shall know them no more.* "When a few days are elaps'd, these Eyes shall be clos'd, these Ears shall be stop'd, these Lips shall be seal'd up, my Body shall become a Lump of unactive Clay, and I shall have no other Habitation than a Bed of Dust, a dark and solitary Grave." And there are no Methods to be taken, by which we can exempt our selves from Trouble the few days that are allotted for our Continuance on Earth. Now must it not be the most unaccountable Folly and Madness, to let this troublesom perishing Life be the Object of our chief Concern? When the worldly-minded Person is intirely swallow'd up by the Enjoyments of Time and Sense, when he projects for a long

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Futurity, and fondly pleases himself with the Thoughts of that Provision he has made for his Happiness, he deserves the Title given to all Persons of his Character by our Blessed Lord, Luke 12. 20. *Thou Fool, says he, this night thy Soul shall be requir'd of thee.*

2dly, How necessary is it that Sinners should prepare without delay for an eternal Life of uninterrupted Felicity? You are made by your great Creator capable of enjoying a noble, a lasting Happiness, consider'd as Creatures endow'd with Reason. This is what you cannot expect on Earth; for your Days here will be few, and full of Trouble. But there is a way set before you, which if you walk in, it will bring you to a much better World than this: The Paths of Holiness will lead you up to that blessed City, which hath Foundations, whose Builder is the most High God, where you shall live without Trouble, and that for ever; for Sin, Sorrow, and Death shall never be admitted there. But tho now the Way is reveal'd to you in the Word of God, and there is both the Voice of that, and the Voice of Providence in an Instance of Mortality, saying, *Walk ye therein*; yet if you should let slip the present Opportunity, such a Neglect may prove fatal: instead of having the Call repeated, you may be fix'd in a state of inconceivable Misery; which shall be greatly increas'd by this Consideration, that your Abode in it shall never end. Be persuaded therefore, Sinners, without deferring it any longer, to spend the little Time you shall be spared in this troublesom World, in making provision for your everlasting Happiness. From a Conviction of your Misery, of your Inability to help yourselves, and of the Willingness and Ability of Christ

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Christ to relieve you, rely on his infinite Merits for the Pardon of all your Sins, and for a Title to all the Blessings of the everlasting Covenant; and depend on his Spirit to direct you in all your Ways, to support you under every Burden, and to strengthen you for every Duty. And having thus believed on the Blessed Jesus, endeavour in all things to comply with his Directions, and to follow the bright Example he has set you; persevering therein even till you receive the End of your Faith, the Salvation of your Souls, notwithstanding all the Opposition you may meet with from the Flesh, the World, and the Devil.

3dly, Since our Days are few, and full of Trouble, let this teach us to moderate our Love to outward-Enjoyments, and to live in the constant Expectation of our End. "How unreasonable is it, that I should be passionately fond of the dearest Comforts of Life, and so set my Heart upon them, as to hinder my Pursuit of that which is most worthy of my Regard! They may divers ways be embitter'd to me, they may be remov'd from me: If they are not, I shall soon be taken from them: I must depart from them all, when I fall a Prey to Death. And therefore instead of setting my Affections on worldly Good, 'tis reasonable I should live in the constant Expectation of my Removal from it; in such an Expectation thereof, as will excite my Soul to go on in the Pursuit of that Happiness which can never decay, never be taken away from the happy Possessors of it."

Lastly, This Consideration, that Man's Days are few and full of Trouble, may serve to alleviate the Christian's Sorrow on the account of

his deceased Friends, who died in the Lord. Have we been depriv'd by Death of the most sweet Society of our godly Friends? it may moderate our Sorrow to consider that Man's Days are few, and therefore the Separation shall not be long. They indeed are gone to Heaven before us, but we shall soon follow after, and join the blessed Assembly into which they are admitted, and where they are now praising and enjoying the God whom they serv'd when they liv'd on Earth. And since Man's Days are full of Trouble, they have made a blessed Exchange who were prepar'd for their latter End before they came to it: They groan'd under a Body of Sin, and were continually lamenting the remaining Depravity of their Natures before they departed hence. They were expos'd to numberless In felicities, the melancholy Consequences of Sin, and were sometimes in heaviness thro manifold Temptations. But now they have made a final parting with all sinful and sorrowful Evils: Their bitter Sighs and heart-piercing Groans are chang'd for uninterrupted Songs of Praise and Triumph.

Now such things as these which have been mention'd, I may suggest to the Friends of the deceased Person, whose Death has occasion'd this Discourse, for their Support under the sad Providence.

As for my own part, I had not a long Acquaintance with him: but others, who were his Intimates for some time before he died, observ'd, that he discover'd his Head to be furnish'd with a competent Knowledg of Divine Things, and his Heart to be full of Grace. The Society of solid Christians was his great Delight: and he was never better pleas'd, than when he was en-

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gag'd in the so-much-neglected Duty of spiritual Conversation. And all that knew him must own, that his Actions were becoming the Gospel of Christ. The first time that I had any Discourse with him, it was about the State of his Soul, and he gave a Reason of the Hope that was in him with Meekness and Fear. And when he propounded to this Church for Communion, he gave full Satisfaction: so that we look'd upon him as one that was likely to be an honourable and useful Member. But, alas! how suddenly were our pleasing Hopes disappointed! For instead of his being receiv'd into this part of the visible Church-Militant, he was admitted into the Church-Triumphant: Instead of sitting down at the Lord's Table, he was receiv'd up to the Kingdom of Glory, there to partake of the Marriage-Supper of the Lamb.

When I first visited him in his Sickness, I found him perfectly sensible, and perfectly easy: He was freely willing to be at God's disposal, whether he saw fit that he should live or die. And he was well satisfy'd, that if he liv'd he should live to the Lord, and that if he died he should die in the Lord; that living, dying, and after Death, he should be the Lord's. Nor was he a little thankful for the Goodness of God to him under his Affliction, in chaining up his Adversary the Devil, and in causing him to enjoy a sweet Serenity in the near Views of Death and the Grave. But after he had lain a few days, the Distemper seiz'd his Head, and God permitted Satan to take the advantage of it, and to fill him with black and melancholy Thoughts. Whilst he was thus, all his Concern was about his Soul, and he had at times some Hopes mix'd with his Fears. Once in particular when

I was with him, after I had suggested some things which had a tendency to remove the Fears he was under, he seem'd better satisfy'd than he had been; he signify'd that he was not without Hope, and did with a great deal of Judgment and Affection make a full, a chearful Dedication of himself to God, thro the great Mediator: and after that, desir'd I would pray earnestly to God, that what he had done might be accepted, and that he might have clearer Evidences of God's Love to him before he left the World. And this Desire of his was granted, this Prayer answer'd as to the particular thing: For about three days before he died, God restor'd to him the Use of his Senses, rebuk'd the Tempter, and gave him a lively Hope that when the earthly House of his Tabernacle should be dissolv'd, he should have a Building of God, a House not made with Hands, eternal in the Heavens.

You therefore who are the Friends of the Deceased, ought to see to it that you mourn not as those that are without Hope. He was indeed a strong and healthy Man, in the Prime of his Years, and likely to have survived many he has left behind: But tho this may add to the Weight of your Burden, it does not diminish his Happiness. He would not for all that the World can afford return back, to spend the Remainder of those Days upon Earth, which he might have liv'd according to the Course of Nature.

To conclude, Let it be your Care to keep your Sorrow within due bounds, and to follow him as he follow'd Christ; that tho you have had a sorrowful Parting from him, you may have a joyful Meeting with him; that when you undergo the same awful Change thro which he
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has now passed, your Souls may be admitted into those bright and glorious Regions where he now dwells; that when the great Day comes, you may be plac'd with him at the Right Hand of the Supreme Judg, and with him have the delightful Sentence pronounc'd upon you; *Come ye Blessed of my Father, inherit the Kingdom prepar'd for you from the Foundation of the World:* In a word, that after the Sentence is past, you may remain for ever with him in the Kingdom of Glory.

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